

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"I, therefore, . . . beseech you that ye walk worthy of the vocation wherewith ye are called, . . . endeavoring to keep the unity of the Spirit in the bond of peace" (EPH. 4: 1-3).

No. 3, Vol. LXXXVI. Thursday, January 17, 1924.

Price One Penny.

THE PERSONALITY OF GOD.*

I HAVE enjoyed the exercises of this conference very much. Last night we had two meetings in the Le Grand ward meeting-house, one upstairs for the grown people and one down stairs for the young people. The rooms were crowded and the spirit manifested was most excellent. The occasion, no doubt, reflected the spiritual condition of the Liberty stake of Zion. This afternoon, we have again a remarkably large congregation.

There is power in this Church, as declared this afternoon by President Cannon—a living power. "Mormonism" does have a message for the world; and we are happy, as members of the Church, to have the privilege and the responsibility of devoting ourselves to the carrying of this wonderful message to all the nations of the earth.

Nearly all of those who spoke this morning in the tabernacle meeting referred to the wonderful material achievements of the Latter-day Saints. My mind was led, thereby, to consider an experience I had a week or two ago. I had the privilege of visiting Kirtland, Ohio, where is located the great Kirtland temple—the first temple built by God's people in this dispensation.

I left Cleveland, Ohio, on an interurban car, which took me ten or twelve miles to Willoughby, where I took stage for another two or three miles. I found myself in a little village now almost forgotten—Kirtland, Ohio—a little village of three or four hundred people, a few small houses, most of them quite old, and one store which was a combination store, postoffice and general information bureau. The little town of Kirtland seemed alto-

*Address delivered by Dr. John A. Widtsoe of the Council of Twelve in the Tabernacle, April 22, 1923.

gether as humble a specimen of hamlet as one could well meet with in the United States to-day. Yet, in the midst of that little village, in the most commanding position, overlooking the surrounding country with the lake in the distance, stood a magnificent building—the Kirtland Temple. It is a three-story building, in splendid repair—a monument to the power of which President Cannon has spoken this afternoon.

I examined the building with some care. I observed the massive walls, the substantial timbers that support the roof, the solidity of the whole thing, destined to last, if man does not molest it, for many generations. Especially was I pleased with the beauty and harmony of the whole building. It was decorated in exquisite fashion with modest, refined workmanship. Nothing was elaborate or offensive to the eye; everything was simple and beautiful. Those who enter the building are of necessity impressed by the simple beauty of it.

This building was commenced three or four years after the organization of the Church. The people were few in number; they had no money; they toiled for a livelihood, and they also met some persecutions; yet, in the midst of all their difficulties and their toils for the glory of God, they erected with their own hands and with their own means this wonderful building, which even to-day is a great monument to those who built it, in a region which now numbers many large cities and fine buildings. The Prophet Joseph Smith himself, at the time when the burden of organizing the Church lay heavily upon him, left the regular duties of his office, and with his own hands helped to quarry rock for the temple. Brigham Young, who succeeded the Prophet Joseph Smith did some of the carpenter work of the temple. And just before the dedication of the temple, Brigham Young, a prophet of God, one of the great men of this or any other generation of time, directed the band of painters that beautified the building with paint.

The Kirtland temple is a marvelous tribute to the spirit of the people. I seemed to see that same power in operation in the building of that first temple that we have discussed this afternoon, that irresistible power that always belongs to this people, the Latter-day Saints. The temple that I saw two weeks ago in Kirtland, Ohio, was just as great a creation by our people, considering the time and circumstances as is the temple on this block, considering the time and circumstances of the people in the valleys of the mountains. The Kirtland temple was built in two or three years; it took forty years to build the Salt Lake temple; so I am not sure, but that, as we read the history of the Latter-day Saints, the Kirtland temple is quite as great an evidence of the strength and the power of "Mormonism" as any other structure erected by this people.

There is something in this Church that leads to great structures,

materially, intellectually, and spiritually. It does not deal in the little things of life, except as they are derived from the large principles and practices that lie in the foundation of this Church and kingdom. Wherever this people has gone, it has left behind it great monuments like unto the Kirtland temple; and should it at some future time, which I think will never occur, be driven out of these mountain valleys because of its faith, think of the heritage, the monuments it will leave behind, of the mighty people who entered these valleys, who dwelt here and who have built a great civilization on the sands of the desert.

However, while in the Kirtland temple, I thought more of something else than the material things that surrounded that place. I thought of the wonderful spiritual manifestations that came to the people during the short time they had the privilege of occupying that holy house.

The Kirtland temple was dedicated March 27, 1836—about forty-seven years ago. During the time of the dedication, many marvelous occurrences took place, in fact, some of the most marvelous incidents in the whole history of the Church. Among them all, the one that appeals most to all Latter-day Saints is that of April 3rd, 1836, when the Prophet Joseph Smith, Oliver Cowdery and other Church leaders held a meeting in the Kirtland temple. At a certain time, after the sacrament had been passed, the veils were dropped. The building is so made that veils may be dropped from the ceiling, dividing the lower floor into a number of compartments. The Prophet Joseph Smith and Oliver Cowdery occupied one of the seats of the stand, similar to the one in which I stand, but much smaller. As the veils dropped, these brethren knelt and communed with God. When they arose, this is what they saw and heard:

“The veil was taken from our minds, and the eyes of our understanding were opened.

“We saw the Lord standing upon the breastwork of the pulpit before us; and under His feet was a paved work of pure gold, in color like amber.

“His eyes were as a flame of fire; the hair of His head was white like the pure snow; His countenance shone above the brightness of the sun; and His voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

“‘I am the first and the last; I am He Who liveth, I am He Who was slain; I am your Advocate with the Father.

“‘Behold, your sins are forgiven you; you are clean before Me; therefore lift up your heads and rejoice.

“‘Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to My name.

“‘For behold, I have accepted this house, and My name shall be here; and I will manifest Myself to My people in mercy in this house.

“Yea, I will appear unto my servants, and speak unto them with Mine own voice, if My people will keep My commandments, and do not pollute this holy house.

“Yea, the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which My servants have been endowed in this house.

“And the fame of this house shall spread to foreign lands; and this is the beginning of the blessing which shall be poured out upon the heads of My people. Even so. Amen.”

Joseph Smith declared that on this occasion, in company with Oliver Cowdery, he saw God. Four years before this time, he, the Prophet, and Sidney Rigdon, had a vision, which is known as Section 76 in the Doctrine and Covenants, and these two men declared that they saw Jehovah, and they bore testimony in sublime language that God lives. The boy prophet, Joseph Smith, when fourteen years of age, according to his own story, went into the woods to pray, and there he saw, as has been related to-day, the Father and the Son; and the Father said, pointing to the Son: “This is My beloved Son: hear Him.” Three times, at least, the Prophet Joseph Smith testified, as recorded in Church History and in this holy book, that he saw God. This is one of the offerings of “Mormonism” to all the world—that not only did Joseph Smith see God and receive instructions and authority from Him, but that men may see God and that God does show Himself, if necessary, to human beings. In an age like this, I know of no message of greater importance.

(TO BE CONTINUED).

A DEFENCE OF THE BOOK OF MORMON.

T. W. BROOKBANK.

It is claimed by many who oppose “Mormonism” that Joseph Smith, the avowed translator of certain ancient American records which are familiarly known to the world as the Book of Mormon, must have had in his possession to serve as a guide in constructing the historical portions of his alleged imposture some reports of visitors to, and explorers among, the ancient ruins in Central America and elsewhere on that continent. Otherwise he could not have made various statements in his work conform so closely with certain facts which are recognized by learned men and women as having a place in the history of the early race or races who inhabited that land.

Among the reports, which it is alleged Joseph Smith very probably had in his possession, special mention is made of a certain

brief work written by Captain Del Rio, an officer of the Spanish army. It appears that in the year 1767 this gentleman visited some of the American ruins. In 1822 his report concerning what he had seen at Palenque was brought out in Europe. It was in the early part of 1830 when the first edition of the Book of Mormon was published to the world. During the years which intervened between 1822 and 1829, when the work of preparing the manuscript of the latter book was commenced, it is possible, but by no means probable, that a copy of Del Rio's report did find its way into the hands of the youthful Joseph. It is not worth-while, however, to waste time and space stating reasons for believing that he did not have a copy, since it contained not a scrap of information respecting various historical statements contained in the Book of Mormon.

Assailants should notice, too, what a great difference there is between a *description* of certain ruins, such as those early reports contains, and a *history* set forth to quite an extent in detail as the Book of Mormon is.

In order that no one shall misapprehend the significance of this point, the question may be asked if it is possible that a person who is unschooled as Joseph Smith certainly was, can tell from the description of some ruined edifices in Central America from which direction the people who built those edifices immigrated, or inform us where those people made their first settlements. Again, who that is unskilled in deciphering hieroglyphics of any kind can ascertain from the descriptions of certain ancient American ruins, such as the report of Del Rio contains, whether there was but one or more than one system of writing practiced by the people of that land. Could an unlearned person tell whether such writing was wholly original in character or was based on a system or systems previously in use among people thousands of miles distant? Such information is not correctly arrived at by unlearned youths, from brief descriptions of ruins. Yet, the Book of Mormon, as translated by Joseph Smith—unschooled in difficult sciences as the world goes—does give us such information, either by direct statement or by logical inference from other statements. The vast difference which exists between a description of ruins and a statement of history is very apparent. The two as a rule are distinct. It is just as reasonable to give an unschooled country youth a description of all the Greek ruins in existence and expect him from that beginning and from that one alone to write an unimpeachable history of the Greek nations of early times, as to assume that Joseph Smith could, from a brief description of some Central American ruins, write a reliable history of a people who lived in those southern regions many centuries ago. The proposition that he could do it and did do it is ultra absurd on its face and intelligent men and women should spurn it as something stupid and senseless.

Moreover, it devolves on those who contend that Joseph Smith did base the historical portions of the Book of Mormon on the report of Del Rio, or on reports of other early visitors to the Central American ruins and elsewhere, to show how a reading of those descriptions could possibly put the translator of the Nephite records into possession of the vast amount of ancient historical knowledge, other than American, which the author, if an impostor, must have had. Neither unschooled youths nor college graduates ever have acquired a knowledge of Old World ancient history by reading brief descriptions of ruins in Central America or Mexico. Joseph Smith, if an impostor, did not only have to possess an extensive and accurate knowledge of the history of every one of the several Old World peoples (as well as of those of the Western World), but it would also be necessary for him to be familiar with the developments of social and literary life, the attainments of science, the discoveries of antiquarians—in a word, about all there is on this earth for human beings to know. Otherwise, he could not compose by his own wisdom an ancient American history which could possibly stand the test of intelligent criticism without betraying its true character as fiction. He would have to possess a wide range of information, if his work is to stand thorough critical inspection successfully. He would be required to know what to leave *out* of his book as well as what to write *into* its pages. Even the occurrence of single words or phrases, which should not appear on account of their being the coinage of a later date than the times of which the history deals, would be fatal to his pretensions of being a reliable historian. Some of the things which had to be left *out* of the Book of Mormon, in order that it might stand, as it does on a safe and sure foundation, are now to be considered. Every reader of these lines who is friendly to the “Mormon” cause shall see that it was the power of God alone which kept Joseph Smith, the translator of the Nephite records, from plunging headlong into countless pitfalls which lay before and all around him.

1. The contractions “can’t,” “couldn’t,” “don’t,” and others of a like character and of constant use among English speaking people, do not occur in the Book of Mormon. Yet, that book, as it has come down to us, is an issue from the hands of an unlearned, country youth who might easily have trespassed the bounds of safety at this point by using some or all of such common contractions. Such forms are foreign to the ancient Jewish, sacred speech. The later Jews did make use of some abbreviations which are written in the margins of their sacred writings or books; but not in the text itself. One of those used is the equivalent of “etc.” as English authors employ it. This form does occur in the Book of Mormon text, but it is not of the same class as those given above. The fact that the Nephite records were laboriously *engraved* in hieroglyphics—a difficult system of

writing under the most favorable conditions—suggests quite forcibly that this abbreviation, for which frequent use is permissible, is rather to be expected than not.

2. No titles such as “Mr.,” “Mrs.,” “Miss,” “Prof.,” “Dr.,” “D.D.,” “L.L.D.,” “M.A.,” “B.A.,” “Hon.,” “Ph.D.,” “Lady,” “Gentleman,” “Sir,” “Madam,” “Esquire,” “Excellency,” “Highness,” “Grace,” “Peer,” “Lord,” “Baron,” “Count,” “Earl,” “Reverend,” or their plurals, together with many others that might be cited, are found in that book. A few, however, used to designate office do occur as, for examples, “King,” “Captain” (general army office), “Governor,” etc.

3. There are no surnames in the Book of Mormon—a profoundly wise omission, since surnames first came into general use about A.D. 1040.

4. In no instance is there a letter “q,” “x” or “w” in an uncorrupted proper name in the translated Nephite records. Nor is there one of them in an uncorrupted, Hebraic proper name found in the Bible. Not one of these letters occurs in the Hebrew alphabet under any name, and the Nephites as Israelites, or Hebrews, could not, therefore, make use of them. That the Nephites did not have these letters is manifest from the fact that Joseph Smith, throughout the work of rendering into English orthography several hundred Nephite proper names, did not have need to use a single “q,” “x” or “w.” These remarks have no reference to corrupted Hebraic and Nephite proper names, nor to those of a strictly translatable character such as “Wonderful Counsellor,” for example, which is merely the meaning of a divine name or title expressed in English. A few Nephite common names have been handed down to us without substituting equivalents in our own speech, and they, too, are spelled without the use of “q,” “x” or “w.” These common names, as far as the writer had been able to list them after a careful examination of the Book of Mormon text, are “neas,” “sheum,” “senine,” “seon,” “shmu,” “senum,” “limnah,” “ezrom,” “onti,” “ammor,” “shiblon,” “shiblum,” “antion,” “leah,” “irreantum,” “rameumptom,” “deseret,” and “ripliancum.” It is not without some significance that in this list of names not one of the letters in mind occurs. When this fact is considered in connection with the related one already mentioned, namely, that the Nephite proper names, which make quite a numerous list altogether, are also, barring a few belonging to special classes, spelled without a “q,” “x” or “w,” the concurrent testimony thus supplied is quite conclusive that the Nephites did not use the named letters for the very good reason that they did not have them to use. We thus find a close relationship in this respect existing between the Nephite alphabet and that anciently used by the Palestinian Hebrews.

(TO BE CONTINUED).

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, JANUARY 17, 1924.

EDITORIAL:

UNITY THROUGHOUT THE MISSION.

ONE of the most gratifying features of the work throughout the European mission during the past year is the unity of effort manifested by mission and conference authorities, Elders and members.

Unity is a characteristic principle of the Church of Christ. It was the principal theme of that most significant prayer offered by the Savior on the night of the betrayal. "Holy Father," He pleaded, "keep them one, as Thou and I are one." Nor did he pray thus for His disciples only, but for all those *who should believe on Him through the disciples' word, that they all might be one*, as Christ and His Father are one; that the world may believe that the Redeemer was sent by God the Eternal Father. Thus is this divine principle emphasized as a great missionary factor. The application of it in organized effort in conferences and branches has produced satisfaction and progress during 1923, in the disseminating of the Glad Message of the restoration of the Gospel of Jesus Christ. Among the Elders and leading officers particularly, harmony has been the watchword; success has been the result.

At headquarters, the spirit of unity has been ideal. Though each mission officer has had his specially assigned duties, all have responded gladly when stress of business called for increased help in any department. Confidence in one another seems absolute, and faith in the ultimate triumph of the great work that holds their common interest is unwavering.

With a very slight reservation this harmonious spirit may be said to prevail at the headquarters of each of the eight missions included in the European Mission. Choice men are directing the destiny of these great missions—men whose lives are devoted to the establishing of the Kingdom of God on earth. Their unselfish, untiring efforts are an inspiration to the Elders associated with them.

The support given by conference presidents to the aims and purposes of the mission has been unswerving, and in turn has merited for them the confidence of the true and stalwart Elders laboring under their direction.

Officers of branches and organizations imbibed with the spirit

of oneness have given an impetus to the teaching of the Word that is most encouraging indeed. At the beginning of the year 1923, it was suggested that the Saints direct earnest efforts towards achieving the aim: "Every member a missionary." In response thereto, many practical results have been reported of the effective labors of active branch members:

(1) In the minds of hundreds of uninformed people, prejudice against the so-called "Mormons" has been supplanted by a clearer understanding of the high and worthy ideals of the Church.

(2) In several conferences, specific instances have been given of complete conversions, and in at least two conferences the presidents have given credit to the local workers under the guidance of the Lord, for three-fourths of the applications for baptism.

(3) The net result of this increased activity and unity is shown on the annual report in encouraging advancement.

Of the brethren and sisters at mission headquarters as well as of nearly all the Elders throughout the mission it can be truly said:

"They think of work in terms of hope
And speak of it with words of praise,
And tell the joy it is to grope
Along the new, untrodden ways."

Beloved Fellow-workers, may the oneness for which the Savior prayed be the dominant factor in all our organized efforts upon which we have now entered! Even though some suggestion be given which may not strike us as being the wisest, let us remember that an inferior plan worked wisely may be better than a superior one worked poorly. The success of the past year should be an impetus to greater effort, and make sweet the memory even of our past difficulties and trials.

"For though you've trod a weary mile,
The ache of it was all worth while;
And all the stings
And bitter flings
Are wiped away upon the day
Success comes dancing down the way."

DAVID O. MCKAY.

DEATH OF ELDER ERVIN RAWLINGS.

It is with deep sorrow that we announce the accidental death of Elder Ervin Rawlings of Preston, Idaho, U.S.A. On December 10th, while hauling gravel near his home, he attempted to jump from his wagon, but missed his footing and fell beneath the wheels and was killed instantly.

Elder Rawlings entered the British mission February 7th, 1921,

and was assigned to the London conference. March 1st, 1921, he was transferred to the Sheffield conference, where he labored for almost twenty-five months, filling an honorable and a successful mission. He was honorably released from the mission field on March 30th, 1923. Retaining the spirit of his mission, he returned home and busily engaged himself in Church work. During the month of November last he was married.

Elder Rawlings performed a splendid work in the British mission. The news of his death comes as a severe shock to those with whom he associated. The *Millennial Star* extends its heartfelt condolence to the bereaved wife and family of our esteemed companion and brother. May the spirit of the Christ fill the vacancies in the hearts of his relatives and friends whom he has left behind ! May Elder Rawlings receive that joyful reward which he so nobly earned by his faithful service in the mission field and in his everyday walks of life.

G. MARTIN HOPFENBECK.

ARMENIAN MISSION PROSPERING.

TUESDAY, the 8th inst., President David O. McKay, accompanied by Sister Emma Ray McKay and Sister Mary R. Booth, sailed from Marseilles for Syria. Sister Booth is to join her husband, President J. W. Booth of the Armenian mission ; President and Sister McKay are investigating conditions among the Saints in Syria.

Elder Earl B. Snell, who has labored in Syria for the past nine months, passed through Liverpool on his way home, January 2nd. He reports a good spirit prevailing there. Four persons were baptized November 29th ; they were confirmed in a meeting which followed the Thanksgiving dinner. January 2nd, seven members were ordained or advanced in the Priesthood, making a total of seventeen persons now holding the Priesthood—Elders, four ; Priests, four ; Teachers, six ; Deacons, three. There are fifty-five members enrolled in the Relief Society.

The Mutual Improvement Association is also doing good work. The officers of the association conceived the idea of collecting a library. Inside of one week, through donations and collections, they had secured seventy-five volumes ; they intend to make it up to one hundred volumes in another week.

IF we look down, then our shoulders stoop. If our thoughts look down, our character bends. It is only when we hold our heads up that the body becomes erect. It is only when our thoughts go up that our life becomes erect.—MCKENZIE.

A SPIRITUAL COMMUNICATION.

A PERSONAL EXPERIENCE, BY DUNCAN M. McALLISTER.

(Concluded from page 23.)

AFTER a walk of about two hours, I arrived on the wharf at Dumbarton, earnestly trusting that a steamer would soon make its appearance, by which I might return home. I had no money except the sixpence with which to pay my fare; consequently I could not purchase anything to eat. On inquiry, I was told that the Glasgow boat was expected in a short time. When it came and was preparing to depart again, I stepped on board, and soon was gazing at the grand old castle of Dumbarton, as we steamed past its battlemented crags at the mouth of the harbor. After we had gone some distance out, I began to wonder why the steamer was not heading eastward in the direction of Glasgow. Presently the purser came around collecting the fares, and I asked why the vessel was not turning towards Glasgow. He almost paralyzed me by answering that we were going to Greenock first, and that if I wanted to go to Glasgow I would have to pay the additional fare. Manifestly I had been misled by my informant on the Dumbarton wharf as to the steamer's going to Glasgow. My consternation may be imagined when I tell you that Greenock, to which we were hastening is about five miles further from home, or about twenty five miles in all.

When I informed the captain of the vessel about my predicament I received no sympathy, but was curtly told that he could not help me out of the difficulty. Some time in the afternoon I was landed at the Greenock wharf, a busy place, where many steamers call on the way to Glasgow.

I remembered that a relative of mine was employed on one of those boats, and as each tied up at the quay to unload and receive passengers, I went on board and inquired for him. But I did not find him, neither could I persuade any of the officials to take me to Glasgow, although I offered to give my jacket in security for payment of fare. The afternoon and evening were spent in these fruitless efforts, and all the time hunger was increasing. About nine o'clock at night there seemed to be no more steamers going to Glasgow, so I concluded there was no alternative but to walk all the way home—twenty-five miles—rather a dreary prospect for a boy hungry and tired as I was.

Well, I started on the road to Glasgow, and was favored with a clear sky. In that north country the nights are comparatively short at that time of year (I believe it was early in September) and it did not get dark until towards midnight. The moon and the stars shone brightly, the air was cool and bracing, and, in spite of weariness and hunger, I seemed to walk with some degree of vigor. My determination to make the effort had the needed

effect of rousing my drooping spirits, and I trudged along almost cheerily.

As the night advanced, the country road became deserted and I was alone. The stillness produced within me a feeling of solemnity. The long fast I had undergone resulted not only in emptying my stomach but it also cleared my brain, and my mental faculties became unusually active. I began to think upon a subject that had for some time past given me a good deal of concern. My mother had been for nine years a member of the "Mormon" Church, but my father was a bitter antagonist of that religion and people. My sympathies were with mother. I had accompanied her to meetings and had greatly enjoyed the old-time experiences of the Saints. In those meetings I had seen the gifts of the Gospel frequently manifested—many having spoken in tongues; all the Saints were filled with enthusiasm for the cause they had espoused, and an anxiety to gather to Zion.

For about two years previous to the time of this adventure that I am now relating, I had been rather irregular in attendance at "Mormon" meetings. I had become associated with Sunday-schools of other denominations and was a singer for some time in a Unitarian Church choir. The prevailing ideas of sectarians regarding the alleged wickedness of the "Mormons" in Utah had taken hold of my mind, and for a few months I had been trying to convince my mother that she should withdraw from the society of that people who were "everywhere spoken against." She used to listen quietly to my quoted charge against the Utah "Mormons," then would tell me that those statements are falsehoods, manufactured by their enemies, and advised me to study the doctrines of the Church, and pay no attention to such reports.

However, it seemed to me that what everybody said must be true, although I knew, of course, that my mother was a good woman, and the others of the same faith, with whom I was acquainted in Glasgow, were all worthy people. Still, it appeared probable that the terrible stories told of the Utah "Mormons" must be facts, else all the newspapers, and ministers of other churches, would not say so. By suggestion of my mother, I had interviews with some of the Elders, and they always forced me to the conclusion that "Mormon" doctrines agreed with the Bible; but concerning the people of Utah, there was only the testimony of the few interested, as I supposed, against the whole world. And now, as I walked the lonely road, this subject came uppermost in my thoughts.

Looking upwards at the twinkling stars, deeply impressed by the circumstances then surrounding me on this lovely night, about the hour when all nature appeared to be at rest and my fellow-creatures asleep, involuntarily, my soul was drawn out in earnest prayer, as never before, and I silently pled with God to make known unto me what I should do to gain His favor and

eternal life. I will not attempt to tell the many desires that were expressed as I tramped along the lonesome road. My heart was full of solemn supplication, and, as mile after mile was passed, while thus engaged, there gradually developed in my mind a firm conviction that in spite of the bad reputation which the Utah members of the Church of Jesus Christ of Latter-day Saints bore in the world, I ought to yield obedience to the Gospel as taught by the Elders. I was led to remember that the Saints in former days had a bad reputation, and that the Savior was crucified because of the lies that were told about Him.

When I, at last, decided that I would, as soon as possible, apply for the privilege of baptism, a deep feeling of satisfaction rested upon me, a peaceful influence plainly indicating that the Spirit of God had inspired my mind, and that in making this resolution I was doing right. It would take too long to describe my feelings, or tell the thoughts that crowded my mind that long night of fasting and prayer. The impressions then made have been enduring, and I regard that experience as among the most important and valuable of my lifetime.

I arrived home about five o'clock in the morning, completely exhausted, faint with hunger, and my feet blistered and bleeding, and had to rest the next twenty-four hours before I could go to work again.

A few weeks after, I was baptized in the river Clyde, very early on a Sunday morning. The heavenly joy experienced when I came out of the water was a testimony to me that I had done right. That same day I was confirmed, and the Holy Ghost was imparted unto me, by the power of which I have ever since been enabled to declare that I know the Church of God is established upon the earth, that He hears and answers the prayer of faith, and that He acknowledges the Latter-day Saints as His people.

FROM THE MISSION FIELD.

Transfers of Traveling Elders.—The following transfers of traveling Elders have been made:

A. Lewis Elggren, Welsh conference to the London conference.

Joseph A. Orgill, Welsh conference to the London conference.

Carl E. Pettersson, London conference to the Nottingham conference.

Harold B. Crompton, Free State conference to the Nottingham conference.

Releases and Departures.—The following missionaries, honorably released from their labors in the British mission, sailed for home Friday, the 11th inst., per s.s. *Montlaurier*:

Don M. Rees, London conference and President Welsh conference.

Donald E. Rose, Hull conference, and Scottish conference.

Dean W. Bench, Welsh conference, and President Scottish conference.

Alphens Harvey, President Hull conference.

Bazaars.—The Relief Society of the North London branch (London conference) held a Bazaar-carnival, Saturday evening, the 22nd ult., at "Deseret," London, for the purpose of raising funds to care for the worthy poor. Many useful articles, which had been made by the sisters were sold. Prizes were offered to the persons in the best carnival costumes. Sister Katherine G. Wright opened the carnival. President David O. McKay, Sister Emma Ray McKay, several traveling Elders of the London conference and many Saints and investigators were present.

Friday evening, the 28th ult., Diamond Hall, Glasgow, was the scene of a bazaar and dance, given by the Glasgow branch (Scottish conference). The President of the branch Relief Society, Sister Glass, together with her counselors, Sisters McDonald and Scott, conducted a sale of work during the evening. Numerous articles, donated by the sisters of the branch were sold. Members of the branch contributed vocal and instrumental numbers.

Priesthood Meetings.—The monthly Priesthood meeting of the Welsh conference convened on the 29th ult., at Cardiff. President John W. Crofts presided. The subjects of "The Foreordination of Christ" and "Christ's Ministry on Earth" were expounded by Elders Joseph M. Skeen and F. Barr Sheets, respectively. Both discourses were well prepared and very ably presented. President Crofts explained the aim of the European mission for 1924, and admonished the Elders to do all in their power to accomplish that aim. He also gave some good advice and encouragement. The Elders reported on their labors. Each one expressed a desire to continue to do all he could to carry the work forward in the year 1924.

The monthly Priesthood meeting of the Birmingham conference convened in the Handsworth chapel, Birmingham, the 29th ult., with President Joseph E. Tillotson presiding. The Handsworth, the Nuneaton and the Kidderminster branches reported success in their labors. Elder Marcellus R. Clark, who has been transferred to the Ulster conference, and President Francis R. Kirkham, who has been honorably released to return home, spoke encouragingly to the Saints.

The Priesthood of the Nottingham conference met in their regular monthly meeting at Derby, the 5th inst. President Selvoy J. Boyer presided. Reports from the various branches were given. Elder Kenneth F. Schade gave a talk on "Unity is Strength." President Boyer outlined the work for the tracting societies and gave instructions concerning the work of the Priesthood.

Meetings of Traveling Elders.—The regular monthly meeting of the Elders of the Hull conference was held in Grimsby, Saturday, the 29th ult. President K. Marsel Widtsoe presided. The missionaries reported their labors during the past month, offered helpful suggestions, and bore strong testimonies. President Alphens Harvey thanked the Elders for the splendid support they had given him. An active program for the year 1924 was adopted. Following the meeting, a turkey dinner was given in honor of President Harvey and Elder Rulon D. Rushton, both of whom have been released to return to their homes.

Wednesday, the 2nd inst., the Elders of the Newcastle conference met in Priesthood meeting at West Hartlepool. President William M. Harris presided. Elders Vernon G. Robinson and Don Clyde spoke to the Elders on timely subjects. All the Elders reported their labors and expressed the desire to labor diligently throughout the New Year.

Saturday, the 5th inst., the traveling Elders of the Nottingham conference held their regular monthly meeting at Derby. Elder Ernest H. Capel gave a talk on "Unity." President Selvoy J. Boyer instructed the Elders in their work.

All the traveling Elders of the Norwich conference met in monthly Priesthood meeting at Lowestoft, Monday, the 7th inst. The Elders rendered pleasing reports of the activities in the various branches. President Peter Tolboe gave timely and valuable instructions to be carried out during the coming month. Elder Floyd A. Bailey was chosen as supervisor of the Mutual Improvement Associations of the conference to succeed Elder Claren Schofield who has been transferred to the London conference.

Farewell Socials.—Thursday, the 27th ult., at Nottingham, a delightful farewell social was tendered by the Elders, Saints and friends of the Nottingham conference to Elders William M. Oswald and Fred D. Maughan, who have been transferred to the London and the Newcastle conferences respectively. Each of the departing Elders received a handsome traveling kit, as a token of remembrance of the Nottingham conference. A program of musical numbers, readings and games was presented.

A combined New Year's Watch party and farewell social in honor of Elder Russell H. Blood, who has been appointed to preside over the French-speaking conferences in Belgium and Switzerland, was held by the Liverpool branch (Liverpool conference) at "Durham House," New Year's Eve. A program consisting of a violin solo by David L. McKay, a recitation by Emma McKay, a sleight-of-hand performance by Elder G. Martin Hopfenbeck, a piano solo by Lou Jean McKay, and a quartette by the Elders of the Liverpool office was presented during the evening. Elder Blood, who has presided over the Liverpool

branch for the past eight months, was presented with a leather loose-leaf note book by the members of the branch. President David O. McKay; Sister Emma Ray McKay; the Elders of the Liverpool office; Sister Mary R. Booth, who is on her way to join President J. W. Booth in Syria; Elder Earl B. Snell, formerly secretary of the Swiss and German mission; President John Walsh; Elder Fred J. Webley, formerly of the Bristol conference; and Elders Edward L. Burton, Jr., Ernest K. Freckleton and Lewis F. Hansen of the Liverpool conference were in attendance.

THE FOUNDATION.

It's doing the little things day by day,
 That gets you the big things by and by!
 It's doing the tasks along the way,
 That teaches you the when and where and why!
 For the man to-day with a famous name
 Was once a novice the same as you;
 And when he started his climb to fame,
 He did whatever he had to do!

It's better the little hills first to climb
 Before you tackle the mountain height.
 It's better to plod and learn for a time
 Before you spread your wings for flight!
 For there's never a man has won success
 Without a sure foundation laid;
 And brains and labor won't count unless
 You learn, from the bottom up, your trade!

It's better the easier problems first
 To solve, before you startle the world;
 For many a bubble of fame has burst,
 And into the dust its maker hurled!
 And all because he strove to achieve
 Without the patience to first learn how;
 And the future great ones are those who cleave
 Their way to the top by plodding now!

CLARENCE MANSFIELD LINDSAY.

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EDITED, PRINTED AND PUBLISHED BY DAVID O. MCKAY, 295 EDGE LANE,
 LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF
 LATTER-DAY SAINTS IN GREAT BRITAIN.